

ROSICRUCIAN DIGEST

1957
DECEMBER

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What is Personality?

Causes behind
manifestations.

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Photographing Thought Images

A unique use of
psychic energy.

▽ △ ▽

Time for Patience

A perspective into
better living.

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- *Mysticism*
- *Science*
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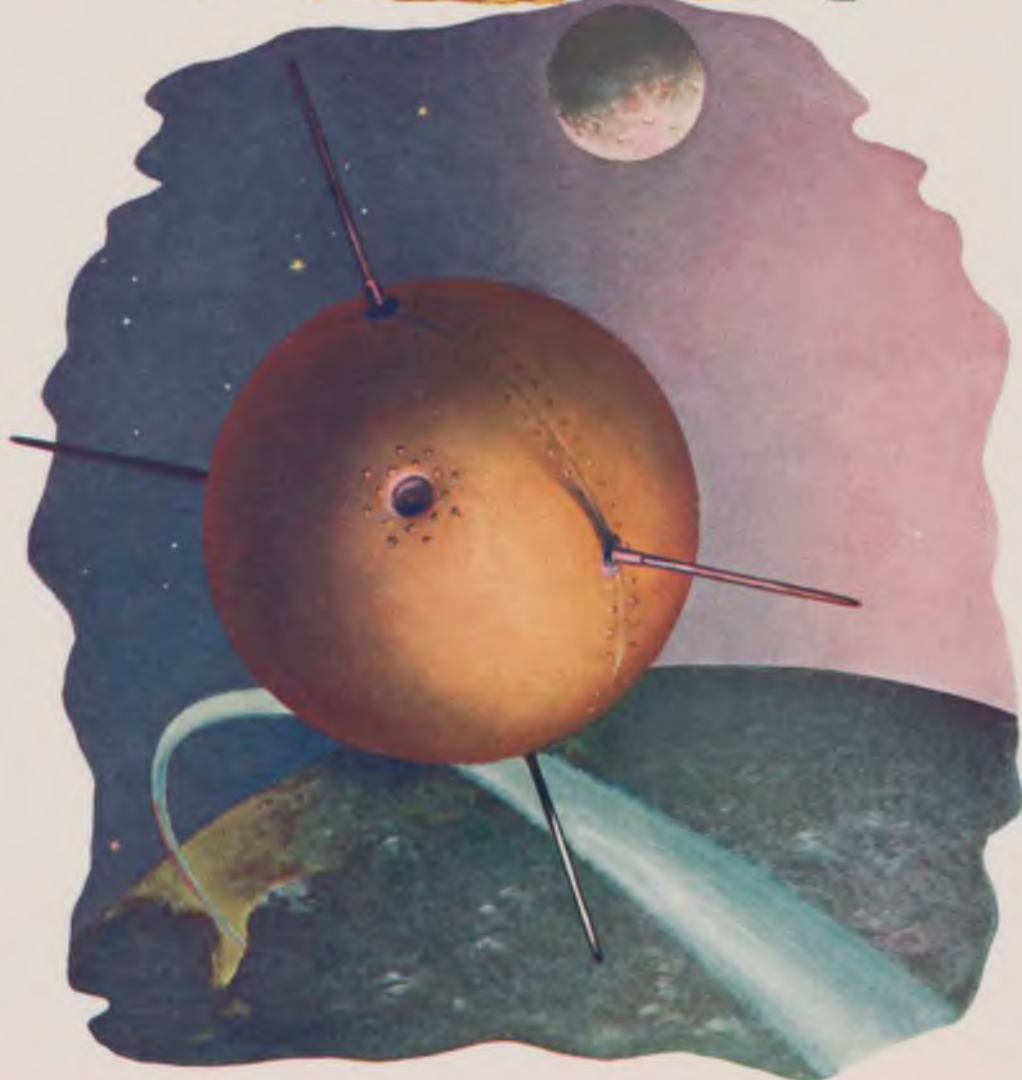
Next Month:

The Colored Race

▽ △ ▽

Cover:

Space Exploration





LIFE BEYOND EARTH

WILL SPACE TRAVELERS FIND CIVILIZATIONS BEYOND OUR OWN?

Do OTHER planets have trees, mountains, and lakes like ours? Are people there who resemble the life forms of earth? Certainly one of the most intriguing speculations of our day concerns the probable nature of our neighbors in space. We know that there is a unity of many forces in the universe. The spectroscope which measures the wave lengths of incandescent elements shows that the elements of distant stars correspond to those of the earth.

What will be the philosophical and theological consequences of interplanetary travel—when man finds other worlds and peoples in the vast universe beyond? The earth, considered up to this time as the center of God's attention, takes a new and relatively insignificant role in the great drama of life. How will orthodox theologians meet this challenge to their arbitrarily set decrees concerning man's importance in the universal scheme?

"It is not conceivable that our small globe alone has been designed for the phenomenon of life. In the infinity of time, there must be other bodies that have been the locale, and that *are now* the habitat of life and of intelligence."

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SATELLITE MODEL

Installed in the Rosicrucian Planetarium and Science Museum in San Jose, California, is an actual-size model of the instrumented satellite which the United States intends to launch sometime early in 1958. The model, based on technical data and photographs in various journals, was constructed in the Rosicrucian laboratories by James R. Whitcomb, officer of the Rosicrucian Order, AMORC, (seen above). It shows a radio transmitter and other instruments which presumably will appear in the satellite to register cosmic rays, celestial radiations and atmospheric conditions. This is the only satellite model on display in the western United States and has attracted several thousands of persons who viewed it.

(Photo by AMORC)

Another Year . . .

. . . and another Christmas have built a stronger bond between our readers and the AMORC staff. We cherish the ties of time-honored friends, and take this opportunity to wish you each



**A
Merry
Christmas**



ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXV

DECEMBER, 1957

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Rosicrucian Park

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The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE THOUGHT OF THE MONTH

THE SATELLITE ERA

By THE EMPEROR



THE launching of the Soviet satellite has made the average person throughout the world *science conscious*. It has brought home to him in a dramatic manner the tremendous technological advance of the age in which he lives. Most men and women will devote but little time to technical journals or to theses offering an explanation of the phenomenon. Few, in fact, could comprehend the erudite postulations in such works by physicists, metallurgists, astronomers, and related specialists. There are, however, aspects other than the scientific and military ones which will vitally influence the lives of millions of persons now living.

The first of these influences is both psychological and metaphysical. There will be a reorientation of the mass human ego. Man, particularly in the last century, has become exceptionally geocentric in his thought. His whole life, his interests and aspirations have become more and more centered just in the earth. The earth is not only his natural habitat, his source of livelihood and security, but to a great extent it has become the shrine of his devotions. It is true that his religions dealt with the intangible and the immaterial, that of the ethereal realm, but the symbols of such things and their mediums, as churches and temples, were concrete and very earthy.

A universe exists, there is evidence of it in the stars and in the sun as seen overhead; but these things appear so remote, seemingly so indirect in their influence on daily events, as to make

the earth an isolated world to most men. From the psychological point of view, in so far as the interests of the majority of the people are concerned, the earth is the center of the universe . . . just as it was actually believed to be before the time of Copernicus.

The conception of the earth's being the center of the universe, before the time of Copernicus, was not alone due to a lack of knowledge to the contrary, but also due to man's conception of his own Cosmic importance. The theology of the day—as now—conceived man as God's chosen being, the ultimate creation. Consequently, exegetical writings expounded that since man dwelt upon the earth, and there was no knowledge of his kind elsewhere, the earth must have been divinely chosen for human habitation. Galileo and Copernicus, who declared that *not* the earth but *the Sun* was the center of the universe, were execrated as heretics.

Giordano Bruno gave voice to the feelings of those men who were inspired by Galileo and Copernicus and who felt a liberation from the earth. Galileo spoke for those who found a new companionship with the distant worlds which the scientific postulations of the daring thinkers had made intimate and seemingly alive. In joy, Bruno exclaimed: "What! is a feeble human creature the only object worthy of the care of God? No, the earth is but a planet. The rank she holds among the stars is but by usurpation; it is time to dethrone her. The ruler of our earth is not man, but the *Sun*, with the life which breathes in common through the universe. . . . Only one bereft of his reason could believe that those in-

finite spaces tenanted by vast and magnificent bodies are designed only to give us light, or to receive the clear shining of the earth." For such liberalism of thought the Church burned Bruno at the stake.

Once again, now in our time, have men's minds acquired a universality of thought, a common realization of the subordinate sphere of influence of the earth. In most instances, the physical achievements of a relatively few men, constituting the scientific world, have far transcended the mental vision of the multitude of people. Science has launched substances, objects, into outer space, while yet most men's minds are still earth-bound.

Notwithstanding the greatness of the scientific achievement, and its tribute to the human intelligence that made the satellite possible, it has *humbled* the mind of the common man. It will make him conscious of his minute place in a sea of energy surrounded by vast masses of matter—worlds that are far greater than his own. He will come to realize that he is no longer isolated from other great cosmic bodies. Even now he is aware that he is on the threshold of a transition which will carry him over into new reality, one that has heretofore been partially myth, religious tradition, and scientific postulation.

Viewing the Limitless

What men may find when they truly leave earth, traverse space and ultimately land not only on the Moon but upon one or more of the planets, may revolutionize the whole conception and purpose of human life. It may shatter religious dogma and the spiritual complacency of man. The genius that has given him wings to leave earth may ultimately prove, as well, his inferiority in the Cosmic scheme of things. He may come to know that he is on *the bottom* of a hierarchy of self-conscious entities whose intelligence so far exceeds his own that communication with them has been impossible.

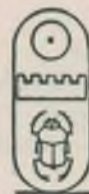
Man may come to realize that what he terms Soul, or the exalted realization of Self, is not confined to any particular image—and especially not just to man. He will come to realize, perhaps, that Soul is not an endow-

ment of any particular kind. He may well discover that what men call Soul is but a natural function, an outgrowth of the phenomenon of life related to a complex brain and nervous system. He may yet come to learn, as the pantheists have so long declared, that where there is life and manifestation of cosmic energy, there, too, is the essence of soul. This essence needs only to bloom into self-realization by evolutionary process.

The political influence of the satellite and of space travel goes far beyond the immediate potential of military advantage that such will confer on any nation taking part in that activity. A nation may no longer be a restricted *area* in the not too-distant future; that is, it may no longer be just politically bounded upon the surface of the earth. It may no longer consist of a people, subject to the limitations of export and of import and of dependence upon some neighboring people with a plenitude of resources. A people may no longer be confined to sub-fertile lands with an increasing population which presses in upon neighboring nations or races. There, above the heads of men, lie potentially new empires rich in resources.

It is not too fantastic, it does not lie wholly in the realm of science fiction, to imagine that other worlds, which centuries hence men may reach, can be successfully colonized by men. The advancement of the biological sciences may make human life, or what evolves from man, adaptable to the environment beyond earth that he will come to conquer.

Just as expansion resulting in new subdivisions and shopping centers causes a deterioration and necessary reorganization of the older central areas of cities so that they may survive, so too, the earth may be compelled to unify its political areas, *its nations*, in order to exist. Its old walls of nationalism will crumble. The earth people may yet find themselves in competition with their own kind in advanced, progressive worlds that are but hours from them by atomically propelled, celestial vehicles. Just as during the age of discovery, there was a vast migration to the "new world" of the Americas, so too, there may be one to the celestial bodies of outer space.



How insignificant and primitive may come to appear many of the ecclesiastical and other titles assumed by humans on earth who have attributed to themselves a kind of Cosmic supremacy! How absurdly ridiculous it would appear to the advanced residents of another world—living in a broader conception and environment—for one man or a group of men *on Earth* to have

allowed themselves to be called the intermediaries for God! Men will breathe the very essence of God in the outer space they travel and feel the presence of Cosmic power about them. Many of the old theological institutions will seem puny and ineffectual efforts to reach the Divine, while yet rooted to obsolete, earthly traditions.



Good Will All-Inclusive



WE were sitting in a high room above the chapel and although it was Christmas Eve my good friend the dominie seemed curiously troubled. And that was strange, for he was a man extremely sensitive to the festivities of his faith.

The joys and sorrows of Jesus were not to him events of a remote past but more current and living happenings than the headlines in the newspapers. At Christmas he seems actually to hear the voice of the herald angels.

My friend is an old man, and I have known him for many years, but this was the first time the Nativity had failed to rouse him to an ecstasy. He admitted to me something was wrong. "Tomorrow," he said, "I must go down into that chapel and preach a Christmas sermon. And I must speak of peace and good will toward men. I know you think of me as a man too cloistered to be of any use to my community. And I know that our world is one of war and hate and enmity. And you, my young friend, and others keep insisting that before there can be brotherhood there must be the bashing of heads. You are all for good will to men, but you want to note very many exceptions. And I am still hoping and praying that in the great love of God the final seal of interdiction must not be put on even one. You may laugh at me, but right now I am wondering about how Christmas came to Judas Iscariot."

It is the habit of my friend, when he is troubled by doubts, to reach for the

Book, and he did so now. He smiled and said, "Will you assist me in a little experiment? I will close my eyes and you hold out the Bible to me. I will open it at random and run my fingers down a page. You read me the text which I blindly select."

I did as he told me and he happened on the twenty-sixth chapter of St. Matthew and the twenty-fifth verse. I felt sorry for him, for this was no part of the story of the birth of Christ, but instead an account of the great betrayal.

"Read what it says," commanded the dominie. And I read: "Then Judas, which betrayed Him, answered and said, 'Master, is it I?' He said unto him, 'Thou hast said.'"

My friend frowned, but then he looked at me in triumph. "My hand is not as steady as it used to be. You should have taken the lower part of my finger and not the top. Read the twenty-seventh verse. It is not an eighth of an inch away. Read what it says." And I read, "And He took the cup and gave thanks and gave it to them, saying, 'Drink ye all of it.'"

"Mark that," cried the old man exultantly. "Not even to Judas, the betrayer, was the wine of life denied. I can preach my Christmas sermon now, and my text will be 'Drink ye all of it.' Good-will toward men means good will to every last son of God. Peace on earth means peace to Pilate, peace to the thieves on the cross, and peace to poor Iscariot."

—from *Behold the Man*,
by Ralph L. Woods.

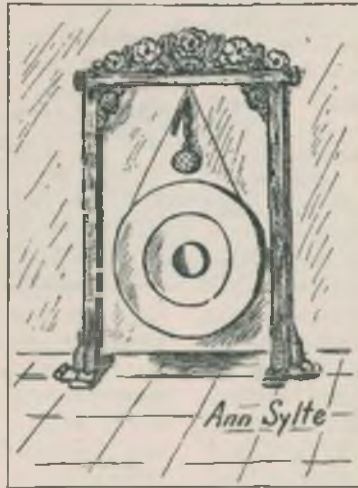
From Tropic Isles

By ANN SYLTE, F. R. C.

LAST October, the Supreme Grand Lodge was the recipient of a gift from a far-away land—a gift which will inspire and delight every visitor to the Supreme Temple for years to come.

This gift is a gong—a magnificently beautiful piece of Temple equipment whose exquisite tones now play a prominent part at the weekly Convocations. This gong is the present of the Indonesian Grand Lodge, of Djakarta, Indonesia, whose Grand Secretary, Edward Zecha, was a visitor to Rosicrucian Park in 1956. The letter which accompanied the gift stated: "This gong is not very old, its age being about 125 years, but it is of good quality and produces a deep, sonorous sound. Gongs of this nature are not a market product, but are especially made to order. During the process of making, it is accompanied by meditation of good thoughts and fasting. Some of these gongs may not be sounded at all except on special occasions."

Gongs have been a part of religious ritual for more than 5,000 years. We can be sure of the date through the findings of archaeologists—particularly because of the rich discoveries of W. M. Flinders Petrie, world-renowned Egyptologist. During the war, a shipment of objects he had unearthed from a cemetery of the 2nd or 3rd Dynasty (2980-2680 B.C.), originally scheduled for a British Museum, through a long and fortunate chain of circumstances, finally found its way to the Rosicrucian Egyptian Museum. One of the chief objects of interest in this collection is a small gong about 6 inches in diameter, still fastened to the remains of the cord



by which it had originally hung. This tiny gong now stands in a case in the Rosicrucian Museum. It is so arranged that a mirror behind it clearly shows a small wad of beeswax in its center, which was the ancient method of tuning a gong. Small gongs of this size were known as *cymbals*, and were played by striking lightly with the fingers.

Egyptologists like Wilkinson and Petrie tell us that smelting, or processing, of metals was skilfully carried on

by the Egyptians and other early races. Metals were melted in a crucible over a fierce fire. Men with blowpipes kept the flames at a tremendous heat, then the liquid was poured out, cooled, and beaten with smooth stones. The abundance of implements of war, as well as vases, mirrors, etc., of bronze, copper, and iron, attest to the skill of these ancient people in the working of metals.

Every gong has a raised part in its center, and this is where the gong is struck. The more ancient gongs have a small hard lump of beeswax on the *inside*, stuck there exactly like a wad of chewing gum. This beeswax, by its size and position, makes the tone of the gong true. In more modern times, the gong is toned by grinding and filing until its full voice rings out clear and resonant. The particular gong which now stands in a place of honor in the Supreme Temple was tuned by the latter method.

At the conclusion of Convocation on the evening of October 15, the Imperator came to the East of the Temple and informed the members of the gift from Indonesia. He told of the history of this particular gong, and mentioned that it had formerly graced a Buddhist Tem-



ple. "The people of the East," he added, "know that a gong is to be *felt*, as well as heard."

As the Convocation closed, members assembled in the foyer outside the Temple Chamber. The large hall was full of the buzz of conversation as the members gathered around the beautiful instrument. The gong is bronze, about 22 inches in diameter, 6 inches thick, and is hollow—or rather, has no back, to allow the sound to course freely. It is struck by a round, hard, leather-covered mallet, fitted to an 8-inch handle. Both the gong and mallet are fastened by silken cords to a metal stand 4 feet high, beautifully enameled and decorated.

Frater James H. Whitcomb, acting as Outer Guardian that evening, picked up the mallet and reverently struck the gong. At the first note, conversation instantly stopped. The deep tones reverberated through the silence. No one present had ever heard such a sound before! Was it one note, or a chord, or a series of chords in every octave? No one could be sure. This vibrating

sound was truly *felt*. Was this, perhaps, an echo of the "Music of the Spheres"?

There was wonder and delight in everyone's eyes as the Guardian struck the gong slowly again and again, the full tones rolling over and over, filling the mind and body with the beauty of perfect, sweet sound.

When the gong was finally silent, members gathered around to examine it more closely. "I thought our old gong had a lovely tone," one lady sighed. "But that was before I knew there could be a note of music like this." She echoed the thoughts of all who were present. It is quite clear that our perception of beauty is relative.

Therefore, may we, who have the great privilege of attending Convocations at the Supreme Temple every week, express our own deepest appreciation, as well as that of our visitors from every part of the world who will share with us the thoughtfulness of our friends in Indonesia. We have been given a new standard by which to measure the beauty of sound.



Can You Explain This?



ABOUT 18 months before the First World War, I attended a patient, who was the house guest of a writer for a local paper. One time as I was about to leave, Mrs. K. remarked, "I wish you would let Gypsy Gray tell your fortune." I was not interested in fortunes, but I said, "All right, I will." I found Gypsy Gray sitting in a corner of the next room, a square of black velvet on her lap, and on it a crystal.

She began, "You are in Army uniform and on a big ship with a lot of troops." Since I was then over Army age, and had no intention of entering the Army, I thought, "Nonsense." However, she went on: "You are in a desert. To your left are some palm trees, in the

distance some rocky hills, and behind you there are Indian troops."

"Is it India?" I asked.

"No. You do not believe it now, but when you come back, you will tell me it was all true."

Then the war broke out, and in due course I *was* in the Army—as a Medical Officer. After the Dardanelles campaign, I was in Egypt with the 29th Division. Up to this point no memory of the gypsy's prediction had ever entered my mind. One morning, though, sitting at the opening of my tent, I looked up and there was the exact picture she had described to me some two years before. To the left there was a group of palm trees; behind us were the Indian troops; and in the distance a range of rocky hills.

—Dr. F. J. Wheeler

Photographing Thought Images

By T. IVAN PYLE, F.R.C., of Kent, England

WONDERFUL results in the healing of illness and in the stimulation of crop growth are claimed to have been achieved at the Delawarr Laboratories at Oxford, England, with the aid of what might be called "psychic receivers and transmitters" and a fascinating "psychic camera" which is capable of photographing human thought. Scientific research into the relationship between primary spiritual causes and material manifestations has been going on at these laboratories for the past fifteen years. The reported success of certain experiments and the conclusions reached by the researchers are of great significance to all who believe that there is a purposeful God, or Universal Force, controlling physical phenomena through natural law.

The work at the laboratories is motivated by the basic concept, "That there is one Universal Source of Energy sustaining life and progress in an orderly Universe." This Universal Energy, or Universal Mind, is conceived as materializing as charged particles in living cells. In other words, the physical world around us is composed of materialized Universal Mind. Every living thing is considered to possess what is called a counterpart body, an invisible, nonmaterial form which corresponds to the physical body. This counterpart body acts as an aerial to receive the Energy from the Universal Source which materializes to form the physical body. The pattern of the counterpart body determines the pattern of growth and development of the material manifestation. Students of mysticism and occult matters will be familiar with the concept although the terms used may differ from those to which they are accustomed.

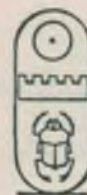


The experiments carried out at the Delawarr Laboratories have been aimed at demonstrating that the process of materialization can be controlled by the human mind. It is with the various methods of evoking and directing the Universal Energy that the laboratories are primarily

concerned. The workers have established that whatever method is used *there must be a living person or thing to act as the recipient*. Also, there has to be a conscious effort by an individual to perform the evocation. However, they claim that the process can be assisted to some extent by the use of instruments specially developed for this work.

These instruments are the "psychic receivers and transmitters" referred to in the opening paragraph. In appearance they are reminiscent of the "little black boxes," complete with numerous knobs and dials, with which we are familiar in this electronic age. But the receivers and transmitters at the Delawarr Laboratories are neither worked by electricity nor do they handle electromagnetic forces. They are operated entirely by human agency, by the conscious creation of a thought pattern which controls the manifestation of Universal Energy.

In simple terms, the receiver is "tuned-in" by the human operator to whatever living thing is to receive attention. Because the forces being used are nonmaterial, and are not subject to the limitations of time or space, distance is of no importance. The recipient may be hundreds of miles away from the instruments. In the case of human beings and animals, a blood spot on a piece of blotting paper is used to establish the contact. This specimen is rotated until a position is found which



gives the maximum reaction on the instrument through the medium of the human operator. By setting the dials in various positions and by using mental concentration, it is then possible to make a diagnosis of the condition to be treated.

The transmitters have similar rows of dials, and, when treatment is to be given, a transmitter is "tuned" to the same settings as those on the receiver. It is the presence of the human operator which "charges up" the transmitter and sets it working. At the laboratories, where the walls of two rooms are lined with banks of these transmitters, all sending out treatments, an operator goes to each one every few hours to "recharge" it with his or her presence. However, in this case no mental concentration is required. This method, known as radionic therapy, is used to cure sickness and disease in human beings and in animals, and it is claimed that it is equally effective for psychological maladies and inharmonious mental conditions.

The Psychic Camera

At the Delawarr Laboratories the work has progressed a stage farther by developing a unique system of photographing what is believed to be the counterpart body of diseased or damaged organs—even though the patient may be many miles away. This is done by tuning-in a radionic diagnostic instrument in the normal way and then directing the incoming forces on to an ordinary photographic plate. The result is a sort of X-ray photograph of the relevant part of the body, with a clear indication of the cause of the trouble. Again, the presence of a human operator is essential, and in its present stage of development only one person has been found who can successfully operate the "psychic camera."

This revolutionary instrument has also been used to demonstrate that concentrated human thought does create an actual "energy pattern" which can be captured on a photographic plate. A "psychic" picture of ordinary tap water shows the radiations of the constituent atoms of the molecules. The picture consists of a number of lines of varying lengths radiating from a central point. A photograph was taken

of consecrated water about 20 minutes after it had been ceremonially blessed, and clearly superimposed on the radiation pattern was the outline of a crucifix. When shown the picture, the clergyman said, "That was my thought. I cannot visualize God, and so I use the symbol of a crucifix."

On another occasion an assistant sat in front of the apparatus and mentally visualized a penknife with one blade partly opened. The resulting photograph faithfully reproduced an accurate outline of such a knife.

Plants and Radionic Therapy

Another interesting aspect of the work, carried out by Mr. George de la Warr and his assistants, is the highly successful application of the principle of radionic therapy to the treatment of plants and crops. But perhaps the most startling feature of this work is not the actual result achieved but the unique method employed—the radiation treatment is not given to the soil itself, but to a photograph of the soil. The research workers believe that the emulsion on an ordinary photographic plate records radiations other than those of light—radiations connected with the actual nature of the object being photographed.

Various experiments have been carried out with different plants and crops, including cabbages, cauliflower, broad beans, and lettuce. In each case treatment was given by radiating a photograph of the selected plot, and in each case an untreated plot of similar soil was planted with identical specimens at the same time as that which had received the beneficial irradiation. The results were remarkable. Cabbages in treated earth grew about three times faster than those in untreated earth, cauliflower showed an 81 percent increase in crop yield, and broad beans and lettuce also demonstrated much improved growth.

In other instances, treatment has been given by carrying out a diagnosis using actual soil samples and seeds, as with the blood spots of human beings and animals. This reveals any unbalance or "sickness" in the soil and enables the correct "transmission" to be made in the same way that healing powers are sent out to people and

animals. In some cases soil may contain all the necessary elements to produce healthy crops but, for reasons as yet unknown, some of the elements may be "locked" and unavailable to the plants. It is believed that in some way radionic treatment "unlocks" these particular elements and allows them to contribute to crop growth.

Distant treatments of this type have been performed at Oxford for soil in Scotland, and even as far away as Rhodesia in the Southern hemisphere. Seventeen acres of treated land in Scotland produced a 20 percent increase in the growth of carrots compared with untreated land. Tobacco plants in Rhodesia were influenced, in the words of the farmer, "to a remarkable degree of maturity."

Yet another method of stimulating crop growth is the planting, along with the seeds, of a substance previously irradiated with radionic energy. The medium used is vermiculite, a commodity employed in the building trade for insulation purposes. It is insoluble in water and chemically inert.

Vermiculite, irradiated by the apparatus normally used for human treatment, was mixed with grass seed in the proportion of two of vermiculite to one of seed by weight. Compared with seed planted on its own in similar soil the increase in moist weight of the crop was 186 percent and the protein content actually increased by 270 percent. In a similar experiment with oats grown in pots, the harvesting produced evidence that the increase in weight of the treated crop over the untreated was 280 percent.

A Personal Factor

But the most important and spectacular experiment of them all is the one

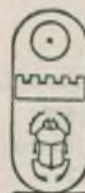
which comes to the very crux of the matter by demonstrating that the equipment used is only of comparatively minor importance, and that it is the power of human thought itself which evokes and directs the Divine Universal Energy. It was an apparent failure which led to this outcome. When a large plant establishment had included treated vermiculite with various types of seed under test conditions over fairly large areas, the phenomenal results did not occur. But when workers from the Laboratories went to the establishment themselves they were able to repeat the phenomena. This indicated that the personal factor was in some way influencing the results.

A special series of vermiculite experiments was then conducted to find out the extent to which the human factor was entering into the work. The assistants whose task it was to tend and water certain plants were informed that treated vermiculite had been used as in previous tests. In actual fact the vermiculite had received no treatment of any sort whatsoever. The seedlings supposedly planted with the treated material thrived and grew to much greater proportions than those which the assistants believed to be untreated! This result, states Mr. De la Warr, points to the personal evocation of Universal Energies by the operator, and it may well help to explain the phenomenon of "green-fingered" gardeners.

The implications of the work at the Delawarr Laboratories are profound in relation to the relief of pain and suffering in human beings and animals, and the securing of abundant food supplies world-wide. Both can be achieved by the power of human thought working in harmony with Universal Energy.



OUR COVER: The cover was executed by Margery Lester Leighton, a noted San Francisco artist, and a Rosicrucian. It depicts two contrasting conceptions of astronomical phenomena. At the top is an ancient Egyptian symbolic conception of the Cosmos. Below is the proposed United States satellite to be launched in 1958, shown coursing in its orbit about the earth.



What Is Personality?

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, March 1936)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles by our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



WE find in the personality many interesting facts that are commonly overlooked or greatly misunderstood. A common practice at the present time throughout the civilized and uncivilized world is to give names to children at birth, and these names they bear throughout their lives except when changed by marriage, or changed voluntarily with the permission of a court of law. The history of this practice shows that at the very dawn of civilization man attempted to distinguish himself and his associates by certain vowel sounds used for the purpose of identification.

At first these names were of one or two syllables, and for many hundreds of years each individual usually bore but one name, a given name. Finally because of the multiplicity of these given names and the many similarities, certain adjectives were added to distinguish one from the other. At first these adjectives were descriptive of the appearance of the person, or descriptive of his home, his castle, his occupation, and finally the family name or group name was adopted. At first many of the family names were the names of the castles, estates, provinces, or occupations of the father or chief of the family.

But after all is said, the names which we have to distinguish us from others do not distinguish the personality but rather the individuality. That which distinguishes us most clearly, most definitely, and certainly most satisfactorily, is the picture of presentment of our own personality.

To illustrate what I mean, here is an incident. A large social organization in this city found that it was necessary

to select from its membership, composed wholly of women, a committee of fifteen to attend a very important civic affair as representatives of the women of the central portion of California. I was present with the two officers who had the responsibility of selecting this committee. As they began to select the women for the committee of fifteen, I noticed that emphasis was given in each and every case to certain outstanding characteristics of the personality of the individual.

Mrs. Smith was not selected because her name was Mrs. Smith, and because that name distinguished her from others, but because of some charm, or some pleasant, impressive trait of personality, or because of some mental, intellectual, or other talent which she had developed and manifested in an efficient and useful manner. In other words, the committee was selecting fifteen personalities and not fifteen individuals or fifteen names.

This became evident when a number of persons selected were unknown by name to the committee. I heard one of the two persons say, "There is that lady, the one who always smiles so pleasantly when she meets everyone, who dresses so conservatively and yet correctly, who never seems to have an ear for any critical comments, but is always ready to offer constructive suggestions. She is the one who always arrives a little early at all the meetings and wants to know if there is something that she can do to help in the work of the organization."

They did not describe her physical appearance very definitely, but certainly they did not describe her husband or the position he occupied, or the house she lived in, or her age, or any of the other points of distinction except those that pertained in a limited manner to

her personality. It was the personality of this individual that had impressed the two officers, and not the fact that she was the wife of one of the leading bankers of the city, or that she had a magnificent home, or did a great deal of social entertaining, or had considerable wealth, or had been to Europe a number of times, or that she had three sons who were well known in business in the city.

I have noticed in my contact with successful business executives in large corporations and institutions that in selecting employees or associates for certain important positions, consideration was given, first of all, to the personality of those who were under consideration. Every important executive will tell you that he is more familiar with personalities in his institution than with names. He will admit to you that there are a number of persons whom he contacts throughout the day in a casual manner, and whose names he has never learned, but whom he has marked almost unconsciously in his mind because of some outstanding *characteristic of personality*.

Sometimes these characteristics are unfavorable, and for that reason the person is marked in a derogatory way, and perhaps would be one of the first to be discharged, suspended, or laid off temporarily if any reduction in the number of employees were necessary. On the other hand, others will be promoted, advanced, and given authority and opportunity for the use of their abilities because of outstanding points of personality that are favorable.

Our personalities are things which we create and make, more than we realize. It is true that we inherit a few traits of personality from our ancestors, but even these can be modified, and often are modified, by the traits which we voluntarily adopt. I do not want to overlook the point that our health has some bearing upon our personalities. A person whose health is below par and who is suffering to some degree, or is annoyed in his harmonious balance by an ailment, will sooner or later have his personality reflect the physical and mental mood within. It certainly is not too much to say that a person in poor health cannot always manifest in a natural manner a pleas-

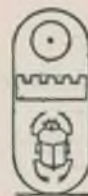
ing personality, or even the true personality that would manifest if the health were normal.

It is always possible under certain circumstances to place upon ourselves a temporary cloak of fictitious personality. But this hypocritical presentment of ourselves never deceives for any length of time. A cloak may serve on occasion among strangers for a few hours or for a few seconds, but there is one reason why such a cloak, if worn very long, defeats its own purpose. The person who is wearing it must constantly keep it fresh and active. Thus the individual is constantly ill at ease, not natural, and soon creates the impression in the minds of others that he or she is *acting*. The charm, power, or good in our personalities must be revealed as natural and not as artificial if the personality is to win its way.

If we think that our physical appearance and our individuality as human beings is something that changes from year to year through age and through experience and through the trials and tribulations of life, we should realize that personality too is constantly changing and that each experience of life, each trial, each suffering, each test of our capabilities and powers contribute more definitely to the molding of our personality than they do to the physical appearance of the body. We have often heard it said that a person who has lived a long time has grown more aged looking or more gray, more wrinkled or more stooped, but has also grown more "mellow" in personality.

Fortunately for the human race and the advancement of civilization, as well as for the unfoldment of our evolution, the trials of life have from century to century modified constructively the personality of the average individual.

Scientists remind us that, in the evolution of the human form throughout the ages, man has become more upright in his stature, has softened in his physical appearance, and become more graceful in his movements. He has lost a number of physical attributes which are unnecessary and which made him crude and primitive in appearance. But these great improvements in our physical make-up are of far less importance to the advancement of civilization than



those which have taken place in the personality of man.

As I have stated, man is the creator of his personality and can make it almost what he wishes. However, I do not want to slight the fact that some traits of personality have been added to the average individual unconsciously and involuntarily through the experiences of life. But these involuntary improvements do not begin to equal in number or in importance the voluntary qualities and attributes that man has deliberately developed, not assumed.

Perhaps one of the outstanding traits of human personality is the tendency to smile pleasantly. It is said that man is the only living member of the animal kingdom that can express a smile and through a smile reveal joy and happiness. Man has made the most of this natural ability deliberately and unconsciously. The human beings who seem to have no ability to smile, and no facility for expressing joy or happiness that may be in their hearts are certainly in the minority.

This is one characteristic of personality which when deliberately developed becomes an outstanding and impressive one. We soon find ourselves liking and enjoying the company of those who smile easily and sincerely. They help to contribute to our happiness and the pleasantness of the day, and they also cause us to feel that the person is happy within—has found the real key to some happiness.

There are persons who wilfully or unconsciously seek the sordid and unhappy side of life. Such persons are either mentally unbalanced, mentally deficient, or psychically undeveloped. Even among the criminal classes where the tendency is to associate with that which is deplorable, destructive, unhappy, contentious or abnormal, there is a degree of inconsistency mentally and psychically, and such persons are not normal human beings. Even when psychoanalysts state that some of these persons deliberately associate themselves with the sordid and unhappy side of life, and that it is not because of any uncontrollable urge from within, we must admit that such persons are mentally deficient or abnormal, and that therefore their deliberateness in this regard is not a sign of strong men-

talities, but rather a sign of a condition which should arouse our compassion and pity. For this reason most criminals and those who love to be a part of the underworld should be treated by us as needing psychopathic consideration and treatment rather than dire punishment.

When we present our personalities to our friends and acquaintances, we are presenting a picture of the real self within. During the daytime while we are occupying an important executive position and feel that we must wear a cloak of extreme dignity and authority in order to demand or command respect from employees and so-called inferiors, we may put upon the self an artificial cloak, and assume an outer expression of personality that is not the true one.

But in moments of relaxation and in social contacts and in moments that we are unaware of, the real personality underneath the cloak will reveal itself. It will make a more lasting and more understandable impression than those which we may have assumed. Employees under any executive will frankly state that they take with a so-called grain of salt the exacting attitude and critical mannerisms of their employer for they have noticed at odd moments that underneath his outer cloak there is a personality of fairness, kindness, justice, and happiness. But in the same manner an artificial cloak of kindness and mercy, of sincerity and fairness, is detected in all of its falseness just as readily.

There is nothing that will tend more to develop a pleasing personality, one which in a very subtle and mysterious manner impresses itself in its truthfulness upon all whom we contact, than the adoption of an attitude of tolerance in all matters of distinction. In other words, if we adopt a universal and human point of view in regard to distinctions of individuals and their experiences in life, we become kind and gentle in personality. So long as we can feel that one race or nation of people is better or worse than another, or so long as we can feel convinced that persons of one color or class are lower in the scale of life or less desirable than others, we are bound to have certain characteristics maintained in our personality that are unfavorable.

Sooner or later they will manifest themselves in detrimental ways.

The absence of any form of religious worship in our beings is a derogatory element in our personalities that is sure to reflect itself unfavorably. The person who does not love God—a supreme being of some kind representing the omnipotence of the universe—is lacking in one of the first elements of a pleasing personality. The person who cannot love all men and all women as human beings, as his kindred, free from distinctions that will belittle any of them, is lacking another important element that makes a pleasing personality. The person who cannot find actual joy and happiness in life itself, and in living, is lacking in a very essential element.

The one who cannot see that there is far more good than evil in the world, far more joy, far more happiness, far more of the ideal and beautiful, is doomed to have a most disagreeable personality. The one who can find himself ready to listen to the tales of gossip and the critical remarks of other persons, and find interest in such stories, is sure to have his personality darkened, and to have the cloudiness reveal itself to others.

So we find that our personality is something that we can regulate and control. It should be something that is composed of a code of life which we can adopt at the beginning and develop and make a true and inherent part of ourselves. We should give as much thought to the development of this personality as we give to the development of the brain and the mind and their faculties.

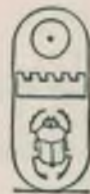
Training should begin early in life. Step by step as the child is taught to walk and to talk, to read and to understand, he should be taught the essentials of a pleasant, happy personality. As he is taught to have his face and hands cleansed, to remove the dirt and dross disguising the real features, he should be also taught to remove from his consciousness those things that will conceal the personality's real charm. An example should be set by development of the personalities of the parents, and the things we read or permit ourselves to witness are contributory factors of which we are often unaware.

The man or woman who reads daily or weekly only those newspapers or periodicals dealing with the contentions between labor and capital, between the various opposing factors of social and economic conditions, and the attacks between rival political parties, is sure to develop a personality that is contentious and generally supercritical. On the other hand, those who make it their business to read such literature, and especially such newspapers as attempt to present the higher and better side of life, and to ignore as unessential the sordid and unfortunate things of life, will develop a tendency toward attunement with the happy side of the world.

Some newspapers delight in overemphasizing the sordid things as constituting the most important news of the world. There are other publications which emphasize the kind and good things presented in daily living.

One cannot, for instance, read carefully a book of astronomy without becoming convinced that there are marvelous laws in the universe constantly operating for the good of man. As one walks out in the evening and lifts his eyes toward heaven, he is bound to find new joy in noticing the arrangements of stars, and observing things about them that he had never seen before. By reading the book, and becoming acquainted with another part of the universe, he has found a new field for pleasant and happy contemplation. Those who read only such books that deal with crime and with war, or with the economic struggles of our earthly systems, are bound to look upon every business transaction, every social contact and incident of life, with a somewhat cynical and critical attitude. These things affect our personality, as do our private thoughts and personal convictions which are subtly created and molded by what we read and hear, observe and comprehend.

The creating of personality is something that is continuous and eternal from birth to transition, and beyond; personality is immortal. As we build and create it today and tomorrow, it will act and react and express itself in the eternal future. Personality will be the real part of us to survive our earthly existence and become our spiritual heritage in the kingdom of God.

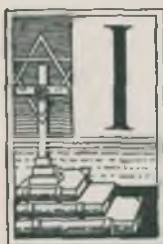




The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)

LEVELS OF KNOWLEDGE

By CECIL A. POOLE, *Supreme Secretary*



It is easily conceded that there are different levels of knowledge, insofar as various members of the human race are concerned. At the same time, there is a tendency to believe that the knowledge that has been or may be attained by the human race is almost perfect, or at least is highly evolved. Our conceptions, opinions, and conclusions that have been made a part of the knowledge of the human race are those with which the human being has interpreted *not only* his immediate environment, but also the whole universe.

We have arrived at certain conclusions and certain understandings. Many

of them are probably true; in fact, there is no doubt that most of them are true, but nevertheless we should not lose sight of the fact that these levels of knowledge that we have attained are all from man's point of view and of his position in the universe.

Space travel has become an accepted future fact; that is, there is little doubt in the minds of most thinking people today that travel beyond the limitations of the earth's atmosphere is in the foreseeable future. To what extent this travel will evolve is still to be determined in the future. However, in view of the strides that have been made in transportation upon this earth in the past two centuries, certainly if equal strides are made within the next century in space travel, there will be re-

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markable changes in our concept of the universe.

One of the first facts that is going to impress man when he is able to leave the earth's atmosphere and travel into space is that he is no longer in a position to judge everything that exists purely in terms of the knowledge that is the product of a race of intelligent beings living on one planet. It has always been known that when man expands his horizons, whether they be physical or mental, he takes into consideration new conditions and new circumstances. Consequently, as man leaves the limitations of the environment of the physical world, he is going to have to modify his thinking and his point of view, and also many of his preconceived ideas, to conform to conditions and facts which he finds elsewhere in this universe.

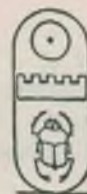
What we know of the physical universe outside the limitations of the planet Earth is limited to observations with instruments and the conclusions that have been reached from those observations. Obviously there can be no conclusions more perfect than the instruments and the interpretation of the data provided by the instruments. Consequently, the examination of the real thing will change these opinions. No doubt the moon and planets in our solar system will actually be different from what we have determined them to be by our observations here.

The changing of the point of view insofar as the interpretation of the physical aspects of the universe is concerned is even secondary to the impact that may take place if it is found that intelligent life exists elsewhere in the universe. If there are living creatures with intelligence, or, shall we say, intellectual capacity similar to that of human beings, then it is only logical for us to assume that these intelligent beings will exist in one of three states. They will be less evolved than the general average of the human race on earth; they will be about the same; or they will be more highly evolved. The implications on society and upon the human race and its place in the world will be vastly affected by contact with any other intelligent beings in the universe.

In the exploration of the earth, it has been shown that when one civilization has an impact on another, the civilization least prepared to adjust itself to the impact may cease to be; in fact, its individuals may become extinct. Native populations have been wiped out by the influence of civilization upon them. Consequently, if we should contact a race of intelligent beings on another planet who are below us in culture, we may then assume the obligation of being responsible for their destiny. Will they be placed in a secondary position, such as some races have been upon this earth? Will they be wiped out entirely, as other races have been? Or will they be completely inactivated and taken advantage of as were the American Indians—and as has also been the practice of the European races over other races and civilizations throughout the world?

On the other hand, has anyone stopped to seriously consider the consequences of contacting a race or group of intelligent beings far in advance of us? The opposite may take place. We may come under the domination of a group of intelligent beings who will place us in secondary position, or possibly some might observe that the human race might benefit by receiving some of the same treatment that a large portion of it has given out to others in past history.

There are other implications even more important. How are we going to reconcile certain philosophical and religious principles to new discoveries? In the Western world, we have been taught that man was created in the image of God, that representatives of God have come to earth to properly direct us. Possibly in another civilization or in another world, the intelligent beings will have no resemblance to us. Then will it be we or they who are made in the image of God? A very difficult question, possibly for theologians to decide. Furthermore, possibly their religious, ethical, and philosophical concepts will be entirely different, and a great controversy will develop as to which is right and which is wrong, and, as in the case of so many arguments, possibly the stronger ones will win, regardless of whether they are right or wrong.



Such an imaginary look as this into the future should cause intelligent men and women to realize that we are not the perfect beings that some might hope we could be. There exist in all manifestations of being various levels of knowledge and intelligence. Those levels are based upon the evolvement of the particular individual or group of individuals that have reached a certain point in their intellectual growth. Intelligence, that is, true knowledge, exists not as a possession of man, but as a tool of man. True knowledge and absolute fact must exist in a mind that may not be directly related to man, but rather be a mind that man can pierce, or approach, such as Plato's realm of ideas to which every intelligent being may have access.

What the interpretation of those ideas is, what may be our interpretation of universal knowledge and Divine mind may be, is definitely reflected in terms of our own knowledge, environment, and understanding. Consequently our levels of knowledge, as we expand the horizons of exploration from the limitations of the earth to portions of the universe, must cause us to realize that we must be ready to adjust our thinking to different levels, and to coordinate those levels in such a way that growth of all intelligent beings,

regardless of where they may be or under what circumstances they exist, may go forward as they were intended to by the Creator.

Possibly the human race needs a lesson that will cause it to be a little less conceited. We have been smug on our earth, claiming that we knew the way to salvation, to perfection, to material achievement, without realizing, or at least seriously considering the fact, that other intelligences may be carrying on similar activities in other places. While we make our plans for the exploration of space—and there are even politicians who talk about laying claim to the moon or the planets—we might be surprised one of these days to learn that there are thinking individuals elsewhere in this universe who are far ahead of our planning; and before we may approach other parts of the solar system, possibly they will approach the earth.

It would be well if we would stop to consider that one of the most profound aspects of knowledge is humility; and, regardless of the levels of knowledge that can be obtained, we should be humble before the existence of knowledge and the potentiality of attaining it so that we can always be ready to adjust ourselves to truth, whatever it may be, when it is revealed to us.



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The Heart Is The Manger

By A. A. TALIAFERRO, D.D., F.R.C.

(Rector of St. Michael and All Angels Church, Dallas, Texas)



THE greatest need of the human race today in a war-torn world is the realization of the gift of Cosmic Consciousness. The human comprehension is so limited that even those who are ready for the wonderful gift of

Cosmic Consciousness are totally incredulous when told of its existence. And yet the meaning and purpose of human life, as we conceive it, lies in the consciousness of the presence of God, the awareness of eternity, the all-enveloping love of the present moment—in other words, Cosmic Consciousness. And humanity unconsciously knows of its power and beauty through the annual celebration of the birth of Christ.

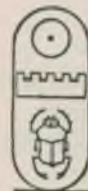
Christmas symbolizes the coming of Cosmic Consciousness. It is the archetype of the actual experience. This powerful story springs from eternal hope. In its turn, it creates faith and love in the self-awareness of individuality, which draws out from within the soul the force of the love of God Himself. When man strives for money and fame and power, in reality he is striving for the consciousness of that which is an attribute of Cosmic Consciousness. Only the awareness of the Living God can give us what we so ardently desire.

Humanity creates out of the necessity of being and striving and loving, only to destroy what it has created because

of dissatisfaction with the material shell. What else other than mistaken evaluation accounts for wars, famine, social and economic injustice, and the incessant animalistic cruelty of man to man?

Christmas teaches that *Peace on Earth, Good Will to Men* is possible only when the Christ Child is born in the heart. When He is born in that lowly manger He must be fondled and cared for. He must be fed and nurtured until He becomes strong enough to be independent. The animals in the manger are our own dumb brute animal instincts which must be made to bow down before Him and become silent in adoration of the new consciousness. Human nature, symbolized by the shepherds, dealing in worldly affairs with human ideals (symbolized by the star in the sky above) shining bright in the mind, must bow down before Him with all of its being—and worship the Christ Child—humbly admitting that in His infant helplessness He is more powerful than the most sophisticated and worldly human mind. Our wealth, wisdom, and spiritual aspiration, symbolized by the three Magi, the wise men from the East, must be offered to Him in homage and total surrender, in complete realization that they are worthless apart from the consciousness of the Christ within.

It is a common experience that deceit, jealousy, vanity, and ordinary worldliness soon begin to destroy the Christ Child. Perhaps we unconscious-



ly fear that He will deprive us of that which we have been trained from our earliest years to count valuable. In such an event we must take Him away, as Joseph and Mary did, and guard Him until these evil forces in our nature, symbolized by Herod, die out.

Silent Worship

Every mystic must celebrate daily the coming of Christmas. It must always be in the background of his consciousness in everything he does. This celebration can take place only in the silence of the heart, in meditation and concentration. The mind is aware of soul love when the energy of the soul which brings our ego into being is turned upon itself and strengthened for the nourishing and empowering of the personality. Ordinarily this creative power is wasted on the useless activities of the human world; but, by the inner Christmas, the animal nature is made obedient, and *reason* is illumined. All things in human life are dead without the love of God—to be found in the manger of the heart.

In the Sermon on the Mount, Jesus said, "Blessed are the pure in heart, for they shall see God." This great mystical law explains that only he who ardently desires to change his life, to elevate his consciousness, to transmute the experience and contents of the present moment, may come into the realization of the more highly refined frequencies of consciousness known as Cosmic Consciousness. The word *Christmas* literally means "Christ-Mass," or "the offering or sacrifice of Christ." This is a way of saying that our ordinary human and animal consciousness has been created from the Cosmic Consciousness, although we have always been unaware of the fact. The Cosmic has brought us out of itself so that we might build the vehicles and faculties of soul and mind and body. This accomplishment in turn will give us the kind of awareness which will make it possible for our becoming conscious of that out of which we came. In short, through us the Cosmic becomes aware of itself.

In the Christian religion the birth of Jesus Christ is explained by saying that God sacrifices Himself in human flesh in order that He may see Himself

in the form of man and love man in His own perfection and simplicity and purity, which alone can make it possible for man to offer himself back to God in the consciousness of the divine nature which has been bestowed upon him. Mystically interpreted, the doctrine of the Incarnation—the doctrine of Christ's birth into human flesh—means that Cosmic Consciousness brings human consciousness into being by evolving the levels of consciousness out of the substance of the earth, and finally making it possible for the individuality or ego, so painfully evolved, to become aware of the energy and force of pure being in which it lives and moves and has its own being.

The first moment of this awareness (and the moment of awareness forever after) constitutes the Feast of Christmas in the mystical heart. Is it any wonder that the wise men offered their presents? Is it any wonder that we give each other gifts on Christmas day, gifts which are the unconscious token of the offering of ourselves to the Baby Jesus in the heart of our fellowmen?

The Saving of Man

"Jesus," the Greek word for the Hebrew "Joshua," literally means "Saviour," indicating clearly that Cosmic Consciousness is the Saviour of man. What does it save us from? And what does it save us for? It saves us from the consciousness, all too prevalent in our everyday life, of separation from God. All the loneliness and sin in human experience comes from the feeling of separation from the essence of our Being.

The human individuality which gropes darkly in a world of confusion cannot see the light of its own consciousness, and does not know whence it came or where it is going. The daily experiences of life seem meaningless and unrelated. The word *sin*, which literally means "to miss the mark" or "separation," indicates this separation of the human being from the source of his true nature. Human reason cannot save humanity, and neither can physical labor. No laws devised more cleverly, nor financial systems evolved more highly, nor peace treaties signed in ink more indelible will do any good in the attempts to solve man's problems

until man becomes aware of his own true being and thus enters the Consciousness of the Cosmic. The experience of Christmas in the heart in human life is essential to peace profound.

Another thing from which we are saved is sickness. Sickness is a lack of balance and harmony in the consciousness which manifests itself in the actions of the mind and body. This sickness also is separation. It is the multiplicity of feeling and thought—the pain and tension which arise in consciousness when the body and mind are separated from their source. All the mistakes in thought, the destructive feelings, the pain-producing actions of the human body can be healed by the energizing vitality of the Cosmic when the individuality can sensitize itself in the full awareness of the life force of All Vitality. When we are fatigued, depressed, confused, anxious, bitter, resentful, fearful, proud, or vain, the mystical consciousness can find solace from these illnesses of mind and heart by retreating into the Consciousness of the Cosmic.

By the coming of Christ we are also saved from death. In the awareness of the Cosmic Consciousness there is no such thing as death, since death is a concept in the human mind which comes from the realization that the body was given to us and will be taken from us. If the consciousness is centered in the body and the awareness of its actions in the material world, we are merely self-conscious, and therefore conscious of the operation of the imagination which produces an end to the body in the future. It is only by the rebirth of consciousness in the awareness of the Cosmic that we can save ourselves from this death.

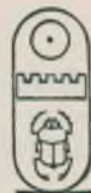
Eternal life is the awareness of the Cosmic in the present moment. In it we experience our true being, which is eternal, rather than the mere awareness of the material body which will some day be destroyed. It requires no more than a shifting of consciousness from the mortality of the body to the immortality of the soul to make us aware of the truth that there is no death. This is signified in the life of Christ by the story of the resurrection. The crucifixion and resurrection form an inseparable part of the story of

Christmas. For just as Cosmic Consciousness is born, so we must be crucified to the doing of its will. Thus we can be raised from the death of our personal selfishness in the body and human mind to the immortality and eternal life of the consciousness of the Cosmic.

Inspirational Experience

The Christ born in the heart at Christmastime is the source of inspiration. Every daily problem, all the foibles and weaknesses of our human nature may be submitted to Him; and, since He is perfect in wisdom, He will give them back to us perfectly resolved for our illumination and guidance. The wisdom of the Cosmic is operating in the soul-personality at all times. Every mystic knows that the creative thoughts and feelings of the conscious mind are received by the unconscious, and that by the law of deduction they are developed to their logical and right conclusions. Thus, "as a man thinketh in his heart, so is he." "As ye sow, so shall ye reap." This is perfect wisdom, and the consciousness of this truth is Cosmic Consciousness. The ability to think, desire, and imagine creatively is the purpose of the mystic's life. It is true inspiration—true wisdom put into action by the disciple who has to some degree become one with Christ, the *consciousness* of the Cosmic. What is called in religion *the Will of God* is the Law of the Cosmic fulfilling itself according to the desire of the mystic.

There is no more wonderful experience in all of life than the experience of inspiration. It is the sheer power of Christ working in the human heart, causing the mind to know and do better than is ordinarily possible. It causes the unfolding and solidifying of all our personal experience for the purpose of making it the tool of the Cosmic intelligence. The mystic who offers himself to the Cosmic to work under inspiration is like the child Jesus, at the age of twelve, in the Temple about His Father's business. His affairs are the affairs of God, and God's Will becomes his own. Just as Jesus, the symbol of Cosmic Consciousness, was disputing in the Temple with the scribes and teachers, causing them to wonder and question the wisdom of his statements, so



the Cosmic Consciousness within the heart, when it begins to grow to maturity, will argue mightily with the ordinary traditions and education of the human mind. Scholastic education is good in its place, and not to be scoffed at for what it is worth. But it is nothing unless it becomes a tool of the Christ Child within the heart.

Just as the Virgin Mary kept all the sayings and the experiences of the Christ Child within her heart, so we must keep in purity and sincerity the highest moments of exaltation, love, and illumination within our own hearts. God then may take our experience and aspiration which we offer to Him in the silence of the soul and give them back to us to be used for the further experience of creation in the world. Jesus, immediately after the beginning of His ministry, said: When you pray do not show off and repeat loud phrases before your fellowmen, but enter into your closet and pray to the Father in secret, and the Father who hears you in secret will reward you openly. The mystic, then, does not appear before his fellowmen to be pious and sentimental and superior, but enters into the closet of the consciousness of the soul. There he prays to the God of his heart, who grants his every wish according to His Will, with almighty power and authority.

The story is told that after Mary and Joseph found Jesus in the Temple He was subject unto them from that very hour. It is easy to imagine the fear and disappointment of the parents of Jesus at his rebellion. And yet He was obedient unto them and did their every wish until He went off to begin His sacred ministry for the healing and the alleviation of the suffering of the world. So also the Cosmic is obedient to the innermost desire of the mystic. To ask in the Name of Jesus means mystically to supplicate in the consciousness of the Cosmic. The true mystic is aware of what is possible according to Cosmic law and he desires only the will of the Cosmic. The Cosmic is obedient to his will, and what he asks in the name of the God of his heart, the Christ Child, will be granted him.

The birth of the Christ in the heart comes in the silence of the eternity of the soul—the breath-taking stillness in

which all the faculties of the human nature are poised in the awareness of divinity. This moment is the goal of all striving, and is worthy of every effort and sacrifice. The silence is the absence of all vanity and ordinary human thought, the oblivion of the human ego and its importance in a vain world. It is a silence created out of suffering, the Dark Night of the Soul. The Dark Night, a fact in the life of the mystic, is the spiritual, emotional, and mental state of frustration, hopelessness, pain, and depression caused by weariness with the old life of the ego. The darkest period of this night produces the stillness, the silence, when the ego has surrendered, when the individuality is supremely aware of its utter helplessness. Then, and only then, are the conditions right for the entrance into consciousness of the new Mind, the Divine Help, the Son of God, the Saviour of the World, Jesus Christ, the Consciousness of the Cosmic.

In Christmas Scripture this experience is described in the second chapter of St. Luke's Gospel: "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Out of the Silence, the stillness and darkness of the night, comes the Light, which brings peace profound, true love, and life more abundant.

The consciousness of silence is produced by the stillness of the mind waiting for the coming of the Holy Ghost, the Spirit of God, who enters into one's heart and there conceives the baby Jesus in the womb of the soul. We thus become the Virgin Mary, and Christ is born in the heart. This priceless gift is available to all men and women who will bring themselves to the moment of silence and purity which is symbolized by the virginity of Mary. This means that all extraneous ventures in life cease to have any meaning in the light of the one supreme motive for being, the Birth of Jesus, the conscious-

ness of the Cosmic. From that moment on, it is possible to go into the silence, the closet, and there commune with our own true selves which have become the Self of God.

The Prologue to St. John's Gospel—the Christmas Gospel, which is read traditionally after every Mass in the Christian Church—describes the mystical experience: "In the beginning was the Word (Cosmic Consciousness) and the Word was with God and the Word was God. . . . All things were made by Him. . . . In Him was Life and the Life was the Light of Men. And the Light shineth in darkness, and the darkness comprehendeth it not. . . . *That* was the true Light, which lighteth every man that cometh into the world. . . . The world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the Sons of God. . . . And the Word was made

Flesh . . . and we beheld His Glory . . . full of Grace and Truth."

The ardent desire for this experience is wonderfully expressed in the mystical prayer, "O wonderful beautiful kingdom of light, shed down upon this humble soul thy beam of Cosmic Consciousness; look down and touch the soul that waits and stir its mind with thoughts divine; cast out all evil and all sin and take into the world of love my heart and psychic self that thus merged my self shall be but Self of God." This desire is also expressed in the most mystical of all the Christmas hymns of Christianity: "O little town of Bethlehem, how still we see thee lie! . . . How silently, how silently, the wondrous gift is given; So God imparts to human hearts the blessings of his heaven. No ear may hear his coming, but in this world of sin, where meek souls will receive him still, the dear Christ enters in."

To Our Commonwealth Members



NEW SANCTUM ITEMS IN SOLID BEECHWOOD

The London Supply Bureau has arranged for the special manufacture of these attractive items in polished beechwood. At the left is the incense burner mounted on a double triangle base. It is safety-lined with asbestos and copper. Price, postpaid, only £1/-/-.

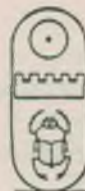
To the right is the beautiful, significant Crux Ansata, mounted on the same double triangle base. Price, postpaid, £1/-/- . With the cross are the candlesticks, designed as replicas of majestic Egyptian columns. Matched pair, postpaid, £1/10/-.



The complete set (incense burner, candlesticks, and cross) only £3/-/-, postpaid. Order this exquisite set from

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Time for Patience

By RODMAN R. CLAYSON, Grand Master

BY nature most people, particularly Americans, are impatient, but they have the capacity for many accomplishments if they will but take sufficient time. Time must be allowed for opportunity, thought, and the expenditure of effort in order to obtain a realization of our desires; and this requires patience. To paraphrase an old proverb—perhaps, after all, the long way around may be the shortest way to a goal.

We are impatient about many things. We see a new road or a new bridge being built, and we wonder why it was not done before. Our neighbor puts up a new fence, and we wonder why he did not do a better job of it. We are prone to take for granted present-day conveniences of household appliances and the various methods of fast and efficient transportation, and we wonder why this was not developed a long time ago. In fact, we may wonder why the people who lived in our community twenty years ago did not do things differently. Why did not someone think of new improvements sooner? No one is perfect, and yet it is so easy to be impatient with the imperfections of other people.

Virtually everything we can think of has had a humble beginning. Improvement or development in people or methods seldom comes all at once. Men, ideas, and methods are not born full grown. We cannot remake people or their ideas. This is always a personal matter, and is accomplished gradually. Big undertakings cannot be achieved quickly. We must learn to take people as they are and to help them whenever we can. It is necessary that we allow our children to learn. In their early years we taught them to tie their shoe-strings. At first they fumbled with the knots. We could have much more quickly tied the strings for them, but



if we had done so, they would not have learned to tie the strings on their own shoes.

Development and progress is a slow process; and perhaps it is just as well that it is so, even though we may sometimes be impatient about it from our personal perspective. There are times when we think

we could live other people's lives better for them than they themselves seem to be capable of doing.

Perfection does not come easily or quickly, and there are no wholly perfect people. We may feel that we are enlightened, that we have reached the peak of knowledge; and yet, if we will honestly analyze ourselves, we may find that we still persist in ways that people of future generations would think absurd, much as we perhaps think of some of the things of the last generation. Those who will live in future generations are bound to wonder why we did not do things differently. They will think that many of our efforts have been bungled or wasted.

Individually we should strive for two things: fairness of understanding and proper perspective. We should not be too impatient with what we feel is lacking in our neighbor or our place of business or employment, or even in present-day industrial and scientific accomplishments. The same may be said of finding a better way to solve personal differences. But we must continue to dream of better things, better ways of doing. "Without vision, the people perish." The mind of man is capable of tremendous possibilities. There is no development in the history of the world that you can think of that has not been brought about by the mind of man. It was first dreamed of and visualized, and given much thought. Every undertaking has required time and patience. A person who does not think,

contemplate, and dream of accomplishments and goals will never experience the fruits of achievement.

Nothing worthwhile is born and created without thought. There must always first be the dream, the idea, the plan, and the purpose before the reality of it can be brought forth. It takes time to bring about the realization of an idea. It takes work and patience. Your idea may not take definite shape and substance as soon as you wish. This requires patience. Sometimes you cannot give your immediate attention to it, and there is a necessary waiting period until additional development makes further consideration possible.

Attainment

We must patiently watch for our opportunities. There are very few things which are impossible of attainment, although we may have to work at them for years for the realization. Think of the developments which are today's conveniences. At one time many of them were thought to be impossible, and yet with the passing of time they became possible and then realities. The ideas and dreams which we may have had in earlier years, and those at one time experienced by other people, enrich our lives today. There have been perseverance and patience. It was once said that man would never fly. Today transportation by air is commonplace. At this writing, a man-made satellite, or moon, is traveling around the earth, having been launched by the country of Russia. For years scientists have dreamed of this possibility, because of the needed knowledge which it will bring us from the instruments which it will carry—knowledge about outer space, Cosmic rays, atmospheric temperatures, and better weather prediction.

The minds of hundreds of scientists have been working on the moon project. The United States satellite will carry specially developed instruments. It will be sent into space from the earth by way of rockets at sufficient speed for the satellite to reach the required high altitudes above the earth, where it will not be subject to so much gravity and will travel in its orbit around the earth. With time and patience, the necessary fuel for the rockets to drive them sufficiently fast will be developed. It ap-

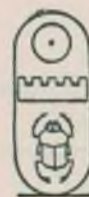
pears that momentous achievements will take place in 1958, the International Geophysical Year.

When what you desire seems virtually impossible of attainment, give it even more thought and patiently work to bring about its realization. There may be many different ways of working out what you want, and you may want to change your approach without changing your purpose. A great many of the things which you are thinking about and which our scientists are now dreaming about will come to pass through patience and the development of ideas and technique.

Persistency and consistency are the key words. Remember the words of Lord Bulwer-Lytton: "Dream, O youth, dream nobly and manfully, and your dreams shall be your prophets." What we seek must be logical and rational and in line with present experience and knowledge. To a limited degree our experience and knowledge cause us to accept the limitations set on our desires by laws of Nature, the Law of Cause and Effect. We know that we must intelligently deal with these elements. We know that there is no magic formula. The process may be relatively slow and painful, but in the end it will bring rich reward because you have manifested intelligence and willingness to face facts.

To bring about desired results we seek further knowledge. It is the lack of knowledge or of those things which we do not understand which brings about a feeling of insecurity. Thus we see that the trite expression "knowledge is power" is true. You can work successfully with anything that you understand.

The dreams to which we refer should not be merely idle pastime nor should we simply talk idly about them if we expect the reward of achievement. Words can never take the place of reality and work. Every person is entitled to his own ideas or dreams. All people should be allowed to work out their personal problems. We should not become impatient with them and impose our pet ideas and methods upon them. The important thing is that we show interest in the interests of our friends, particularly those who are seeking accomplishment. In so doing



we will learn what the purpose is of their pursuit, what their philosophy is. It may surprise you to learn that their philosophy is equal to your own philosophy of life. We let others follow the way of life they choose. The same forces or laws are available for everyone to use.

While television was not known a hundred years ago, if someone had said at that time that he would eventually sit in his living room and on a screen made for the purpose watch the running of a horse race, as we do today, his credulity would have been questioned; yet the forces which make it possible were always actually there.

It would be foolish for us to say that we can hear everything that a dog can hear. We know very well that a dog and other animals have a keener sense of hearing. They hear higher rates of sound vibrations than those which can be perceived by the human ear. The conditions that make this possible are always present.

When what we desire is slow of accomplishment, we must not become impatient and rebel. Even though it is sometimes difficult to see or accept, many of the things we experience add a richness to life and a breadth to experience that we never would have known if we had not been permitted to think and dream, plan and contemplate. We should not become discouraged because we feel that things are not what they should be. We should try to work with facts that cannot be refuted. If we desire improvement and change we must go about it patiently and intelligently.

When some unlooked-for accident or some unwanted experience becomes an irrevocable reality, an interference to our plans, when we are faced with the truth of proved facts, there is no peace or purpose in letting impatience get the best of us. The classic examples of those who have suffered for their ideals are not more dramatic nor heroic than what many men do despite occasional heart-breaking difficulties in almost every family. The way to personal peace, the way to effectiveness, the way to productiveness and creativeness, and the way to happiness, is to change if possible what needs to be changed, and

to make the most of what cannot be changed without giving way to impatience and discouragement.

In looking for perfection or something closely approximating it, especially in other people, when we fail to find it, we often spend more time thinking about what is not right than about what is right. Emerson wrote: "If we will take the good we find, we shall have heaping measures," and "the years teach much which the days never know."

There is no one who has not experienced adversity and discouragement—no one who has not had to meet serious problems. There is no one who has crusaded to improve the ways of the past or materially contributed to the advancement of the future who has not been misunderstood. Let us not contribute to misunderstanding.

This is a day of specialization. One cannot know and do everything. In some respects it has always been so, for men have always been limited in their living, not only by their talents, facilities, and education, but by the limits of time. Even when they have talent and skill to spare, there are limitations. There is always the matter of time. Very often with patience we can create the time for opportunity. From our dreams we must definitely know what it is that we wish to bring about; then we must work at it. We will live happier lives as we pursue our goal and apply ourselves diligently and persistently. Of course you will usually find that the activities and plans of your mind will far exceed your physical capacity or ability.

Try to see things in their true proportion; try to see people as they are; try to see in people and in things the purpose they serve. If you would do big things, you must think big with its logical implications. If you wish to ponder upon the greatest conditions in the universe, think of the Divine Intelligence and its plan and purpose; then think of your intelligence and your plan and purpose. There is the endless operation of Infinity whose purpose is over all, in whose hands we are, and in whose image we are assured that men are made.

With patience, fortitude, and understanding, we discover and contemplate new ways of doing things. In so doing, we add to our understanding. We are humble; and with patience and persistence our quest goes on for the why, how, and when in the answers we so much seek. In little ways and big ways, wherever we live, we seek to fit our

purpose into what may be an over-all great design in which there are no dead-lines, and time matters very little. As a consequence, in humbleness we are grateful for the mental attributes with which we are endowed which provide the means for us to patiently reason, analyze, and think, and then to accomplish.



Access to God

By EVELYN HALL SMITH



ACCESS to God? The ways and methods are unlimited and as simple to find as looking into the face of a flower. Although each human being is a law unto himself in discovering his own personal approach, some pointers may be suggested: Meditation, prayer, study of natural and spiritual laws, observation of nature, realization of being one with and part of God. Access to God is a matter of attunement with His universe: of one's being still and listening, of becoming aware of all that is around, and, most important of all, of retiring within one's own being and heart, wherein God dwells. In fact, whatever knowledge we gain concerning anything in this universe is just another channel to God, because He is everything, visible and invisible—thus, the multiplicity of avenues leading to Him.

It is not necessary for one to be a poet, painter, musician, writer, architect, sculptor, scientist, or priest to have contact with God. Even in the most menial job, every movement of the intricately devised body is directed by the contact of the God Force. Everything one works on or with is part of God whether mental—the invisible, or whether physical—the visible. We move, breathe, and have our being within Him.

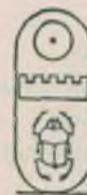
There is no escape from one's even-

tual divinity. So each one should expeditiously seek and accept his divine mission. This can be achieved by gaining access to God and realizing His purpose for the present life expression as correlated with the universe, which is His body.

A single misfit retards, withholds the completion of the plan for this universe. One will not be a laggard when he comprehends that the progress of his fellow man suffers because of his own apathy. So, we must not clog the completion of the over-all Divine plan by remaining ignorant, indifferent, asleep, or just cantankerous. We must reach God by stilling ourselves long enough to become infused with the knowledge of His wishes, and then by projecting in our living that which is received from Him as our particular individual service. For always our personal glory of achievement is also God's glory.

One's success in receiving messages from God or the higher mind source is commensurate with the desire to do so. It is simple if one has enthusiasm, humility, an uncluttered mind. Knock, seek, act—it has been commanded—and these attributes for the accomplishment of the union with Him will increase with one's persistence.

Access to God? There are so many channels on every hand that a short cut would be rather to enumerate the barriers. A little practice should soon result in discrimination between the two.





DURING October, a photographic exhibition entitled "The World of Edward Weston" drew record attendance in the Rosicrucian Egyptian, Oriental Art Gallery.

This exhibit sponsored by the Smithsonian Institution included a hundred black-and-white photographs, constituting a cross section of the work of one who is unquestionably among the world's greatest photographers.

In the first major Weston exhibit held since the Museum of Modern Art featured his work in 1945, the photographs ranged from the angular experiments of the twenties to portrait heads done in Mexico, close-ups of shells, rocks and vegetables of the early thirties, to later landscapes and studies of the American scene.

For fifty years, Edward Weston's work has influenced a generation of photographers. This influence has extended into the field of painting as well, for it has been said that he has shown painters a new way of looking at life.

Frequently acclaimed one of the most significant artists of the 20th Century, Weston himself perhaps offers a clue to the significance of his work when he says, "The camera can be . . . a means to rediscover and identify one's self with all manifestations of basic form—with nature, the source."

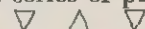


A year ago, the Rosicrucian Art Gallery arranged the first exhibition of paintings by Shigekichi Kawashima, who after half a century of farming turned to painting as a hobby. The October *Digest* told the story of Kawashima's quest for that inside-and-outside peace of which his art (Shuho)

is the fulfillment. Chiura Obata, retired University of California instructor in art, became sufficiently impressed by Kawashima's artistic attainment to confer upon him the name Shuho. A larger number of persons than ever will be able to appreciate some of the quality of his work, for the AMORC's 1957 Christmas Card carries one of his designs on its cover.



The Christmas decorations which make their annual appearance in the offices in Rosicrucian Park may this year serve a second purpose, that of welcoming home staff-members and officers who have been away. Strange as it may appear, with vacations, business, and rallies taking individuals away from the Park immediately after Convention, it is usually early December before they are all home again. This in itself creates a festive air when one after another of the offices becomes tenanted. This year perhaps the one away the longest was the Imperator, who with Frater Peter Falcone spent two months abroad, mostly in the Mediterranean area. The Grand Master, Frater Clayson, too, was away for some time attending rallies. The same was true of: the Supreme Chaplain, Frater Paul L. Deputy; Soror H. Spencer Lewis; Arthur C. Piepenbrink, Dean of Rose-Croix University; and Soror Adelina Graham of the Latin-American Division (Mary Lou of Radio KEEN San Jose)—all were in Los Angeles for the Southern California Rally. Frater Joel Disher of the Literary Research Department was in Toronto during October for a series of public lectures.



The number of Rosicrucian Rallies this year was greater than ever—in attendance as well as in areas repre-

sented. First, there were the very large ones in London and Paris which the Emperor and many foreign dignitaries attended. Later, in September there were those held in Albuquerque, New Mexico, and Detroit, Michigan. Only a little later, early October, one might have gone to Auckland, New Zealand, New York City, or Toronto, Ontario.

After that the choice widened and the activity became more lively, with rallies going on almost anywhere one looked: Buffalo, New York; Montevideo, Uruguay (Titirel Lodge's first); Vancouver, British Columbia; or Boston, Massachusetts. The peak came about mid-October with rallies staged concurrently in St. Louis, Missouri; Los Angeles, California; and Pittsburgh, Pennsylvania—with the one in Rio de Janeiro, Brasil, only a few days later.

Anyone so minded might have attended Milwaukee, Wisconsin's rally on November 2 and 3, and then scooted on to Argentina for Buenos Aires' second annual on the 17th. After that, there would have been ample time to have flown over to New South Wales for Sydney Chapter's Fourth Bi-annual on November 30 and December 1. And that still leaves time for a very Merry Christmas and what comes after.

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On the corner of Reagan Street and Maple Avenue in Dallas, Texas, U.S.A., stands Manning House. Its good works are manifold. Sponsored and organized by the Dallas Mental Health Society to assist former patients and their families to reorient themselves happily in the life of the community, Manning House concerns itself with hobby classes, group discussions, Friday afternoon workshops, Saturday night socials, and Sunday afternoon Open Houses.

Rosicrucians of Dallas, and particularly the Triangle Chapter Sunshine Circle, have interested themselves wholeheartedly in the project and are finding it most worthwhile. Soror Corinne Watson on the House staff is not only coordinator of the Volunteer staff, but also director of the Saturday night and Sunday afternoon affairs.

A recent issue of *Manning House News* gave grateful mention of the work of Mrs. Dale Lambert and John W. Armstrong, architect. They are among those who have been untiring

in their efforts to make Manning House not only a place of beauty but also a permanent example of what a rehabilitation center should be.

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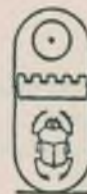
The above item recalls a soror's thoughts on mental illness in general. They are original, worthy of consideration and may stimulate others. She writes: "Many mental patients have slipped back into another period of evolution wherein they remember their past lives but are unable to unlock the psychic image on the plane of intuition or knowing. The inner image does not correspond with the outer on the mental plane. There is, therefore, a war of nerves or frustration and confusion between the emotions and the intellect.

"Unless the subtle waves of Cosmic light unlock the inner image, the soul-personality remains in a state of unreality on the 'time-track' of the present and constantly seeks avenues of escape. Only the intuitive faculties can convert these 'seeming unrealities' constructively.

"In early sanctum experiences, I think this first intuitive image to all of us was one of disorganization of mental faculties and therefore disquieting until we succeeded in raising it to a higher level. Then through knowledge so-called unreality became reality, organized by the law of Harmony and Balance. In this way, order is restored and we work toward purpose and unity. That means the end of mental disease." Soror M.C., Texas.

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As a professional writer and as editor of the *Rosicrucian Digest*, Frances Vejtasa continues to bring honor to AMORC. In November, she flew to Denver to attend The Sixth Annual Writers' Convention, spending three days packed with events important to writers, editors, and, indirectly, to the Order, as well. She was one of six editors participating in a panel discussion on the subject, "Can editors do more to help and encourage writers?" and served again on another panel of editors to discuss "Querying, Gauging and Selling to the Non-fiction Market." At a luncheon honoring editors, she spoke briefly on what editors and readers are seeking in the manuscript. Once



again, this department is pleased to congratulate Miss Vejtasa!



We dip into the Instruction Department's Mail Bag for the two following items:

A Neophyte in Japan expresses his desire to advance into the higher work of the Order: "I know that no material thing could ever compensate for the understanding of life that the Order has given me. I plead for admission as a Zen monk would, prostrating myself at the entrance, determined not to be dissuaded."—Fr. H. C., Fuknoka City, Japan.

* * *

Likewise a Frater in India—a missionary monk for many years—tells something of his experience: "As I read the pages of instruction my mind is taken back to the days when I went from place to place wandering in search of knowledge and guidance to the path of a mystic.

"My sincere thirst for the real knowledge resulted in my resigning a most lucrative job, and wandering over the

whole country visiting all kinds of hermitages and ashrams. Alas, I could find none to call my 'Master.' I even climbed the rugged, snow-clad Himalayas only to find starvation and cold staring me in the face.

"When I had almost made up my mind to jump headlong into the abyss below, I was confronted by a person who took me to a cave and initiated me. . . . His teachings were identical and concurred at every point with the Rosicrucian teachings. I have the courage to say that the Rosicrucian method is the correct method of approach to mysticism and attunement with the Infinite.

—His Holiness the Swamiji S, South India.



Twenty-six years ago, a certain magazine carried an announcement regarding the Order and its work. Some years later that magazine ceased publication. The other day the Inquiry Department received a coupon cut from that 26-year-old magazine, with a request for information. *That* must say something for the attractiveness of the advertisement.



THE OLD ACQUAINTANCES

Unique Christmas Folders

Perhaps nearer and dearer to us than most things are *old acquaintances*—the people in our lives who fill cherished memories.

The traditional Christmas card with its message of hope and cheer holds fast these memories. Each year, old acquaintances are renewed and sustained in the spirit of many a Christmas message.

The distinctive card prepared exclusively for the Rosicrucian Supply Bureau this year will show your acquaintances the *special* consideration they receive in your thoughts. Uniquely different, in classic simplicity, it carries a print by the famed Japanese artist, Kawashima Shuho. The cards sell for only \$1.65 (12/6 sterling)—for a box of 10. Box of 25 only \$3.75 (£1/7/3 sterling). Envelopes to match. Send order and remittance to ROSICRUCIAN SUPPLY BUREAU, San Jose, California, U. S. A.

*The
Rosicrucian
Digest
December
1957*



Music To Grow On



EVERY baby is born with a love of rhythm and music. This affinity for rhythm may have early indications in ear-splitting concerts featuring spoon-on-high-chair, but it's up to fond parents to divert this instinct into musical channels. For today the modern baby can actually "grow up with music."

While the year-old baby is hardly receptive to a period of passive listening to classical selections, he'll rock and bounce (and strengthen the muscles!) to gay music with a pronounced beat. Dr. John C. Kendel, vice-president of The American Music Conference, says it's never too early to interest a child in music, and this is the time to identify baby's home and fun with music by giving a musical "signature" to his day's big events. A wake-up song in the morning, prolonged through the dressing ritual, will soon become an integral part of his pattern of living.

Dance with baby to radio music as you carry him from one room to another. This is pleasure with music that he can understand and love. And as he pushes toward his second year, he has taken *his* songs to his heart—the wake-up song that he will now try to sing himself, the favorite lullaby that he identifies with happy bedtime, the gay children's songs on records playing while he concentrates on his toys and rocks to and fro to the familiar rhythms.

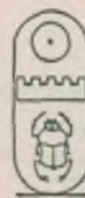
While baby is growing up with music and "living" it, he is learning to associate these pleasant sounds with *fun*—the first step in making music

welcome in a child's life. Too much emphasis has been placed on music as a "must" in children's lives, often involving only dull practice hours with threats of punishment hanging overhead. The child who grows up with music as part of his life and that of his parents will find music-making the most natural "next step" when he's old enough to play an instrument.

Music has another magic for babies—it can soothe as well as entice a child to play. Plan for those needed quiet moments and let music provide the necessary let-down before nap or bedtime. A child, excited by play with other children or a romp with Dad, is too keyed up to go to sleep. But a few moments with soft music or a quiet lullaby, and the tense feeling dissolves away, leaving the youngster drowsy and content to sleep.

According to Helen Young, head of Child Development department, South Dakota State College, baby responds happily to music before he can talk and soon develops his own taste in music. Very young children show a preference for simple songs and musical performances that feature only one or two instruments. The wise mother will sing little songs as she works and he plays. In a short time, she will be rewarded by the baby's efforts to join with her.

If either parent plays an instrument, the baby should be the honored audience as selections are chosen to intrigue him. He should be allowed to touch piano keys and, as his age gets to three, four, or five years, he can see the strings and hammers and how they make music. Children are enchanted by the mystery of actual music-making



and will not only be thrilled by the exposed action of the piano, but will show more regard for the instrument and its care. Incidentally, the little girl who likes to "help mother" can be given a tightly wrung wet cloth and turned loose to wash the piano keys.

If Dad once played anything from the harmonica to the guitar, now is his chance to dust it off and play hero to the little one as he performs. A little boy, especially, will never be tempted to profess music is "sissy stuff" if he grows up with a father who plays an instrument. Actually, the reverse will be true. He will try to imitate Dad and do everything his idol does. Let him blow the harmonica or strum the guitar strings. He will be delighted with his own efforts.

Recently a Highland Lake, Illinois, family had a reunion including nine children under seven years of age, a situation not inclined to produce peace and quiet. Music solved the problem of entertaining the various ages; it also gave the children an opportunity to perform for relatives whom they had never seen. Through radio, television, records, and favorite family songs relayed to them from their mothers and fathers, the children felt "related" in more ways than one. They knew the same songs and sang them lustily. They danced together in somewhat shaky but enthusiastic routines, and even played one-finger concerts on the piano.

All of these grandchildren were "brought up to music," because their grandfather made evenings-at-home occasions of music and singing for their parents. No music was too old to enjoy. Tunes of the gay 90s were resurrected. Popular tunes were purchased as they came out; classical music made its home with the family via the phonograph. Music became a way of life that quite naturally was passed on to the next generation. Baby after baby learned the same little songs, and a particular lullaby, "A Little Star," is held dear by all of them today.

The real secret, therefore, in instilling the love of music into your child is to let him see that you love it, too. You are his whole world and your attitude toward every situation is watched by the little one. If music makes you gay, makes you smile and be happy,

baby is delighted to follow your lead.

"Music is fun," says Louis Krasner, professor of music at Syracuse University, "and if you think so, your child will think so, too." Another authority, Flora M. Morrison, kindergarten teacher at the University of Toronto's Institute of Child Study, says that one needn't designate a special time for listening to music. Records and radio music can be an integral part of daily life without a schedule.

Children's records, numbering in the hundreds, are available for the very young. They are simple in performance, easy to understand and imitate. They can be played at any time during the day, introduced into the daytime routine without special notice—a sort of baby "theme song" for play-times. And you don't have to keep purchasing new records—baby likes familiar things and prefers hearing the same music.

Be careful to keep TV, radio and phono volume tuned lower for baby's sake. Children hear higher frequencies than adults and many of your own hi-fi records may actually be painful to hear.

As your child grows to ages three, four, and five, he will undoubtedly develop into a TV fan and his choice of music may horrify you for a while, but it is only that his new favorites follow the pattern of short, bouncy tunes. The most popular tunes for the moppet stage are the simple commercial jingles. Next come the theme songs of the western heroes. Strong competition, however, is offered by the special children's shows that feature a single person playing a simple instrument. Children sit and sway to these tunes and learn them easily. They seem especially fond of "demonstrated" songs for they can join in the action and imitate the movements of animals, birds, and flowers. They sing their songs as they bend and turn, wave their arms and march around the room.

Instead of waiting until a child is six, seven, or eight to spring the subject of music on him, let music be as much a part of his babyhood as love and good food. You'll never find it in a layette, but music is as warm and comforting to baby as his favorite blanket—and who is to say he cannot see the beauty in it?

Do Our Words Betray Us?

By J. G. HUFFSTUTLER, F.R.C.



A GREAT deal of research has been made in an educational field popularly called *general semantics*. Ironically, the term itself somewhat belittles the purpose of the study. Who really knows what *general semantics* is meant to imply? As it is now understood, it goes far beyond the ordinary study of words and their meanings. Since all human knowledge of the physical world is recorded in linguistic symbols, and since general semantics intends to show the effects that words and symbols have on human beings, its scope seems almost limitless. If we think of general semantics as a study of human sounds and written symbols which intends to teach the true value of human communications, we can quickly see that it must span and encompass all branches of human knowledge.

In the field of science, this subject is still in its infancy. At the present it is not fully accepted by all experts in the educational business. Perhaps this is because it portends great difficulties for those fields of study where abstractions and speculations flourish.

Even so, many remarkable benefits are already appearing from this study. Industrial training directors are incorporating some of the more useful principles of general semantics in their on-the-job training programs. A variety of books, directed to industrial and business executives, have been published in which many of these principles are presented in a practical manner. It is also reported that several progressive union organizations are requiring their bargaining representatives to acquaint themselves with general semantics, and this is all to the good.

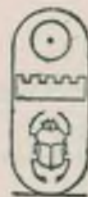
General semantics proceeds from the basic principle that people find it impossible to define the terms they use outside the limits of their own experi-

ences. Therefore, their ideas, expressed in words, can only be understood by those having similar experiences. One cannot describe the sensations involved in a sneeze or the taste of raspberry pie to a person who has not had the experiences of such sensations. If human communications are to be improved on a large scale, it is necessary to find some solution to the limitations which language and experiences impose.

A part solution is found in a basic understanding of words. Words are not things although the mind has a tendency to react to them in the same manner as it reacts to things. A word is a sound produced by the vocal mechanism. It is understood by the hearer because of the previous experiences that the hearer has had with that sound. Without this intelligent experience, a word is little different from the bark of a dog or the chirp of a bird. Sounds and signs used as language are nothing more than labels, or symbols, for objects found in nature and individual environments. Certainly one cannot cut his steak with the sound or label *knife* nor be bitten by the label *dog*. Thus we must learn that our reaction to human sounds or written symbols must be well governed if we are to maintain our mental equilibrium.

Another basic principle of general semantics is that having to do with the so-called moral nature of words. It is factually postulated that words are neither good nor evil within themselves. The hearer or speaker lends good or evil to words with his own emotions and meanings. The word *love*, when spoken or written alone, invokes a pleasant response in most people because we immediately associate it with some one near and dear to us. Yet the sound, or symbol, itself is not better than that used to produce the word *hate*. The two words merely invoke opposite emotional responses.

Words are not things and words are not good or evil within themselves—



these two facts lead students of general semantics to believe that most problems in human relations can be solved by our becoming conscious of these truths. General semantics makes no serious appeal for a new language or a revision in existing languages. It is estimated that the English language already contains over 700,000 words. To add to such a gigantic system would only complicate matters—nor would eliminating words solve the problems. The goal is to use properly the words at our command and to assure ourselves that the words we use are fully understood by our hearers.

This is an ambitious undertaking. Its success is possible only if we recognize that each human being is a separate entity with experiences much different from our own. We must never take for granted that our associates understand our sayings, or that we can escape these problems by resorting to speech simplification. An analysis of the most common words will indicate that the simpler the word the more expansive the meaning. Most small dictionaries list 40 meanings of the word *run*. The better ones list about 70, and comprehensive dictionaries give over 90 different meanings to its various forms.

Now why is this so? The answer is very simple. Words are strictly arbitrary. They actually do not relate directly to the things they describe. The words *friend* and *amigo* have approximately the same meaning in English and Spanish, respectively. Yet neither one of these words better describes the idea in the speaker's mind. The American universally responds in about the same manner to the sound *friend* as the Spaniard responds to the sound *amigo*.

It is important to realize that languages were not evolved by college professors or language teachers. They were evolved by the masses of people who must use sounds to be understood. Because the mass mind tends toward the simple and uncomplicated, we can understand why the sound *run* has been adapted to so many things and events in *nature*. Truly, this adaptation of words is by far superior to any planned construction of language. This is quite evident in the technical and professional fields where the language is so com-

plex as to forbid mass education. The complicated names of bones, compounds, theories, laws, etc., make the study of sounds and symbols as important as the study of phenomena.

Notwithstanding all of this, few of us realize that words have a one-meaning value in their usage. No word or group of words have identically the same meaning when repeated. This is because the circumstances under which the words are used change and the meaning of the word, or words, likewise changes. It is an irrefutable fact that only limited circumstances can be duplicated. This is of prime importance in the study of history, philosophy, theology, and many other similar subjects. A prominent educator was recently quoted as saying that not one thesis that Aristotle had proclaimed is adaptable to modern living. Beyond any reasonable doubt, this statement is subject to controversy. Yet there must be a core of truth in it for there is not one circumstance in existence today that existed in Aristotle's days.

Frame of Reference

It is the fact of ever-changing circumstances that causes the student of general semantics to seek a frame of reference to which he can apply his words. That frame of reference in human communications is experience. It is impossible to duplicate the circumstances will give rise to experiences. It is not impossible to rely on the similarity of experiences to create understanding between people. Missionaries in the tropics find it impossible to describe a snowstorm to the natives. One missionary has written of this difficulty, and similar ones. He now thinks he has found the answer. He makes no effort to describe *snow*. He recognizes the complete absence of a frame of reference in which his words can be understood. So must every person who desires to be understood.

We must all realize that there are many things which we know to be true in our experiences which we cannot pass along to our associates. Likewise, we must become conscious of our inability to learn certain truths which our associates possess because of their experiences. But we must strive to find the frame of reference in our associates'

experiences which best fits the ideas which we are trying to convey. When this can be found, we can be reasonably sure that we are understood. But we must be very cautious in our process of learning and teaching, and never assume that what we are taught is the product of our teacher's experiences. Too often it is the garbled re-telling of someone else's experiences.

Perhaps the study of general semantics will bring its greatest benefits to those fields of human endeavor and education where abstract ideas and propositions abound. Religion, philosophy, politics, and sociology, are fertile fields, to say nothing of psychology, medicine, and other sciences. It is the abstractions in human communications which always invoke the strongest emotional charges and create the gravest problems of understanding. Not one of us can properly explain our concepts of such ideas as *God, justice, nationalism, salvation, health, happiness, free-enterprise, Christianity, Jew, Catholic, Protestant, hillbilly*, and hundreds of others. Very few of us are aware of the fact that these words (labels) are pure abstractions and have no validity in the realities of existence.

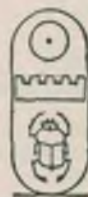
In the application of a label (word) to an abstract quality or condition, we are constantly in danger of having our noblest thoughts misunderstood and misconstrued. We are generally safe in applying labels to specific and concrete objects of nature and reality about us. But beware of naming your speculations and theories. Above all, general semantics teaches us never to group human beings into arbitrary categories and then apply characteristics and traits to all members of the group. As

an example, the word *Christian* is made to apply to a great many millions of human beings. But the vocally produced sound *Christian* does not in any way acquaint us with the character or traits of any member of the human race. It is ridiculous to say that all Christians have identical characteristics and traits. A Christian must identify himself as such or we are forced to know him or her only as a man or woman.

This argument also holds in the identification of other animate objects in nature. There is actually no species of animal which can be identified by its fixed characteristics or traits. It cannot be said that all dogs bite people or that all horses kick people. It is not true that all chickens are cannibalistic. Many fishes will not spawn although they are members of the same species. So, if it is apparent that identity of objects in nature must be exact and specific as to the individual object, how much more important is the identity and understanding of abstract qualities which we ascribe to human beings.

Were I to say that Rosicrucians believe in reincarnation, I would be giving an abstract condition to a group of people, the truth of which I would be unable to prove. Not all members of the Rosicrucian Order believe in reincarnation; at least, I have no way of knowing that all have such belief. Besides, the belief in reincarnation is not exclusively Rosicrucian. It is evident, then, that my use of sounds, as shown above, is quite faulty. The hearer himself must be conversant with these human activities and beliefs to have the vaguest right to evaluate me in relation to the sounds I have uttered.

Recently, in open class, one of my college students asked me if I believed in heaven and hell. This seemed like a prime opportunity for me to teach, by object lesson, the value of human communications. I asked the student to describe these places for me, after which I promised to answer his question. The student discovered that he could not convey to me his ideas of heaven and hell. Then I asked the other 40-odd students to describe their concepts of these two places. None could give me a reasonable description. This, of course, is not irrefutable evidence of



the nonexistence of heaven and hell. It is, however, an exceptionally fine example of the great barrier that language erects between people. It is one of the reasons why many students of general semantics consider all abstractions as nothing more than personal states of consciousness not susceptible to analysis and description.

In profundity of thought, general semantics nearly approaches the mystical. It teaches that language is a human device; that sounds and symbols are only labels used by human beings to indicate their recognition of the objects and events in the physical, three-dimensional world. General semantics denies the existence of a fourth dimension (or attribute) discernible with the five senses. It rightfully claims that in nature there are no duplicates. Every object and event stands alone. This precludes the possibility of human knowledge of imperfection. If each grain of sand is different, then how shall one determine which grain of sand is the perfect grain? By what standard shall perfection be judged? Is it not true that each grain of sand is perfect—perfect because of its individuality, and because it is the standard of its own perfection? Is any particular human being in the world properly and rightly called *Christian*? If there is, then none other can be so described for there are no identical human beings in existence.

But the human mind is not satisfied to evaluate a three-dimensional world in a *three-dimensional manner*. It chooses to make "difference" synonymous with "quality" and to evaluate things and events in relation to them-

selves. Thus, some trees are better than others, some people are better than others, and some human conduct is better than other human conduct. In this manner the human mind lends the fourth dimension to a three-dimensional world.

In order to do this the mind must also invent sounds and symbols (labels) which will describe this "fictitious" dimension which the mind has conceived. So are born the thousands of labels which purport to describe quality in nature and in natural events. These labels are mere abstractions because they describe nothing in the three-dimensional world. Instead, they describe those things which exist only in the human mind. These labels are in the same category as those which intend to describe the ethereal or spiritual world. They have no validity in a language which is designed exclusively for a three-dimensional world.

General semantics may eventually divide language into two categories. In one category would be placed all words which describe the things and events in the physical world. These might be called the "sane" sounds and symbols. In the second category would be placed all words which intend to describe the fourth dimension (or attribute) of things and events in nature. These might be called the "suspect" sounds and symbols. "Ice is cold" are words of the first category. "Hades is hot" are words of the second category. Certain branches of knowledge would be sure to challenge such division. However, the division would remain as long as the human mind would continue to evolve.



*The
Rosicrucian
Digest
December
1957*

ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See *July* and *October* issues for complete listings.



(International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.)



INTER-JURISDICTIONAL CONFERENCE

Officers of the Rosicrucian jurisdictions of Scandinavia are seen here, conferring in Copenhagen, Denmark. Seated, from left to right, are: Mrs. Albin Roimer, Grand Secretary of the Grand Lodge of Sweden; Imperator Ralph M. Lewis of the United States; Mr. Arthur Sundstrup, Grand Master of Denmark and Norway; Mr. K. Falck-Rasmussen, Deputy Grand Master of Denmark and Norway. Standing, from left to right, are: Mr. Paul Hoyrup, Treasurer of the Grand Lodge of Denmark and Norway; Mr. Albin Roimer, Grand Master of Sweden.

(Photo by AMORC)



CONGRESS OF DIGNITARIES

The above is an assembly of Grand Lodge officers of the Rosicrucian Order, AMORC, from Europe and the United States, conferring in London, England, where they met prior to the Rosicrucian Rally held in that city recently.

Seated, from left to right, are: Mrs. H. Verkerk Pistorius, officer of the Grand Lodge of The Netherlands; Mr. H. Verkerk Pistorius, Grand Master of The Netherlands; Captain Arnold Schumburg, Deputy Grand Master of Sweden; Ralph M. Lewis, Imperator, San Jose, California; Mr. K. Falck-Rasmussen, Deputy Grand Master of Denmark and Norway; Mrs. John La Buschagne of London. Back row, from left to right, are: Mr. Wilhelm Friedrich Mueller, Grand Master of Germany; Mr. Arthur Sundstrup, Grand Master of Denmark and Norway; Mr. Peter Falcone of the AMORC staff in San Jose, California; Mr. H. Jongman, Grand Secretary of The Netherlands; Mr. John La Buschagne, Director of the AMORC London office; Mr. Raymond Bernard, Secretary of the AMORC of France; Mr. Leslie A. Neal, Deputy Grand Master of the London area; and Baron Giuseppe Cassarà, Grand Master of Italy.

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